776 believed to be the creator and originator of all things but he is not worshipped. Birth and death are ascribed to his action. According to Roscoe, Nyasi is found in large trees, and in time of trouble or sickness offerings are made to him of an animal killed under a large tree; the meat is eaten at a little distance away.(1)

[777] Johnston states that the Luo believe in a supreme god, Chieng, which is the name for the sun.(2) Stam, however, relegates the sun to an inferior position and writes that when a man comes out of his house in the morning he spits to the east and then to the north, south and west and implores the sun to give him good luck.(3) Northcote states that Luo worship the sun and, to a lesser degree, the moon. A similar spitting ritual is practised when the new moon appears.(4)

It is impossible at present to give a comprehensive account of Luo beliefs from the scanty information available.

ANCESTRAL SPIRITS

775 There is very little information on the ancestral cult. Evans-Pritchard describes a troublesome ghost *(jacien,* pl. *jociendi)* and the Luo methods of dealing with it. *Jacien* is the Luo equivalent of the Shilluk *cien*, the Acholi *lacen*, Lango *chyen* and the Anuak *acieni*. A spirit which has been forgotten by the living; the ghost of a man who died resentful or angry - or of a murdered man whose kin have not exacted revenge - any [753 626] of these may become a *jacien*, and cause harm to those who wronged it. The Luo regard ghosts as one of the principal causes of sickness and other misfortunes, and, since it is held that almost any wrong done to a kinsman may be punished by him after death, this belief is a powerful sanction of conduct within the family and kinship group.(5)

755 The diviner *(ajuogo)* discovers the cause of sickness and, if it is 775 due to a particular spirit, sacrifices are offered at his grave with appropriate ritual. If the ghost is not appeased by this attention, another magician is called in, the *augalu*. To protect the sick man's homestead the *augalu* buries in or near it a pot containing medicines. In the last resort the *jadilo* is called in; an ox is sacrifices and the ghost warned that if he does not cease his activities his bones will be dug up, burned and the ashes thrown into the lake or marsh.

775 Normally, a ghost only haunts a kinsman, but a man who has been mur- 783 dered may haunt his murderer. Purificatory rites are performed for someone who has killed a man in battle; these are conducted by a man called *jagut* who has himself slain a man in battle.

775 It is believed that some ghosts become nature spirits dwelling in water and air, while others occupy the gourds used by diviners and answer the questions put to them.

(1) Roscoe, *The Northern Bantu*, 1915, p.291.
(2) Johnston, *The Uganda Protectorate*, 1902, Vol.II, p.791.
(3) Stam, *Anthropos*, 1910, p.360.
(4) Northcote, *J.R.A.I.*, 1907, p.63
(5) Evans-Pritchard, *Man*, 1950 (July), No.133, p.86.

4: Hobley G-5 (ca. 1900) 1902 FL11 Luo FL11

Ordeals.—They have a form of ordeal called Kiviri; a small pot of water is taken and a little *wimbi* flour and a bit of the medicine are put into the water; if the mixture boils over the man is guilty, and *vice versâ*. 695

Another ordeal is as follows: a piece of calabash open at both ends is placed on a stone in a bowl of water (Fig. 12). Water is ladled up from the bowl and poured into the calabash, and normally it immediately runs out where the calabash rests on the stone; the medicine man however puts some medicine into the water, and if the man is guilty the water no longer runs out at the bottom of the calabash, and eventually the water runs over the top. I have seen this performed and found that it was the medicine that enabled the calabash to be filled; this medicine was the crushed up leaves of a kind of mimosa, and being of a fibrous nature it stopped up the points of leakage between the calabash and the stone. There is another trial by ordeal: some dry flour is given to the suspected person, if innocent he can swallow it, and *vice versâ*.

FIG. 12.—THE ORDEAL OF THE CALABASH, OFTEN USED FOR THE DETECTION OF THIEVES, ETC.

Omens.—If the omen bird cries out on the left side of the road it is bad if the journey is for war, but if the journey is a mere visit the person will get food. If the bird cries out on the right side it is good for war but bad for visiting. If a cat crosses the road from right to left it is a good omen, if *vice versâ* it is bad. If you see a rat on the road and it runs in front of you it is a good, but if it crosses the road it is an inauspicious sign. 787

In some clans it is lucky for the first child to be female and in others it is *vice versâ*. [777]

If on a journey a man strikes his little toe on either foot it is a very bad sign, if he strikes the big toe it is propitious. If a man whose eldest child is a boy is travelling and the first person he meets is a man it is a good sign, but if a woman it is bad, and *vice versâ* if his eldest child is a girl.

They profess to be able to tell whether a man will be killed on an expedition or not by examining the entrails of an ox or sheep. Some even say that in this way a skilled soothsayer will prophesy future events; for instance, he will perhaps say that in so many days news of fighting will arrive, or that a certain disease will appear, or that in say three days a white cow will arrive at the village.

The head chief of each tribe decides when the people are to plant their crops, and some chiefs are said to be able to foretell whether the harvest will be good or bad. The chief Odera is said to have prophesied the advent of European rule when he was quite young. They go to the Nyole rainmaker Mgahanya for rain, and also went to his father Ligiri. [241]

Names.—Many names of men and women are the same, others again only differ in the first letter; for instance, Apio is generally a female name and Opio a male name. 551

14: Johnston G-4, 5 (no date) 1904 FL11 Luo FL11

754 in order to kill him. If a person is thought to be bewitched, the medicine
[683] man concerned is caught and forced to remove the spell, afterwards being punished by a fine. This kind of witchcraft, however, is not thought to be very serious. There is a deeper magic called "jamkingo." Amongst the Gemi tribe this is practised by the blacksmiths. It is of the nature of a secret society, and no doubt means secret poisoning. They have a
695 form of *ordeal* called "kiviri." A small pot of water is placed on the fire. A little "wimbi" flour and a bit of "medicine" are put into the water. If the water boils over, the man is guilty; if not, he is innocent. Another ordeal is as follows: A gourd basin with a large hole cut in the bottom is placed on a flat stone. Water is then poured into the calabash, the bottom of which being, of course, not close-fitting to the stone, would permit ordinarily of a leakage. But the medicine man who attends puts into the bottom of the calabash crushed-up leaves of a kind of mimosa which, for a time at least, stop the leakage and enable the calabash to be filled up with water, the retention of the water by the calabash proving the man to be innocent. Another ordeal is arranged in this way: Dry flour is given to the suspected person. If innocent, he can swallow it; if he is unable to moisten the flour with his saliva and swallow it, he is shown to be guilty.

787 As regards *omens*: If a bird sings on the left-hand side as a man is starting on a journey, the journey, if for war, will be unlucky; but if
● 777 it be merely a peaceful visit, it will be a fortunate one. If the bird sings on the right-hand side, it is a good omen for war, but a bad one for an ordinary visit. If a cat crosses the road from right to left, it is a good omen; if from left to right, bad. If a rat is seen on the road, and it runs along the road ahead of the man, it is a good omen; but if it crosses the road from one side to the other, it is an unlucky sign. If on a journey a man strikes the little toe of either foot, it is a very bad sign; if he strikes the big toe, it is propitious. If the eldest child of a man is a boy, and the man sets out to travel, it will be an unlucky sign if the first person he meets is also a man. On the other hand, if his eldest child is a girl, and he meets a woman when he starts on a journey, that
787 is likewise a bad sign. They profess to be able to foretell events by *divining*, and the divination is exercised on the entrails of an ox or sheep. They are a good deal given to prophesying. The chief Odua when quite a lad prophesied the coming of the white man, and this at a time when no white man had entered the country. They believe in rain-makers.

846 On the occasion of a *birth* the infant, if a boy, is kept inside the house
[844] for four days; if a girl, for three days. When a birth takes place, the female neighbours attend, and a goat is killed for the mother and the other women. No man is allowed in the hut until three or four days have elapsed. The father of the child does not eat or sleep again in the